



STUDIES

IN
THE SPIRITUALITY OF JESUITS

V. REV. JOHN BAPTIST JANSSENS, S.J.

Instruction and Ordinance concerning the
Training of Ours in the Sacred Liturgy

Introduction by

Lawrence J. Madden, S.J.

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THE SEMINAR ON JESUIT SPIRITUALITY

The Seminar is composed of a number of Jesuits appointed from their provinces in the United States.

It concerns itself with topics pertaining to the spiritual doctrine and practice of Jesuits, especially United States Jesuits, and communicates the results to the members of the provinces through its publication, *STUDIES IN THE SPIRITUALITY OF JESUITS*. This is done in the spirit of Vatican II's recommendation that religious institutes recapture the original inspiration of their founders and adapt it to the circumstances of modern times. The Seminar welcomes reactions or comments in regard to the material that it publishes.

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CONCERNING THE TRAINING OF OURS IN THE
SACRED LITURGY

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STUDIES IN THE SPIRITUALITY OF JESUITS

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A NEW BOOK



The Eagle and the Cross

Jesuits in Late Baroque Prague

by Paul Shore

Villains or heroes in the perspective of earlier writers, the Jesuits of eighteenth-century Bohemia, at that time ruled by the Habsburgs, played a large role in its life. Headquartered in Prague but working throughout the land, the Society directed schools and universities, gave the Spiritual Exercises, preached missions, promoted its Baroque aesthetic in architecture, sculpture, painting, and drama. Based on primary sources, some unseen for two hundred years, this book details the accomplishments of Jesuit priests, brothers, teachers, scholars, and scientists in the intellectual and cultural life of the kingdom.

Dr. Paul Shore is a member of the faculty at Saint Louis University in the Department of Educational Studies and the Department of History.

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The first word . . .

My first novitiate cassock may well have survived a saber charge during the Crimean War. Despite its slashed and rudely mended sleeves, its mysterious odors of battle and gray-green medallions sprinkled across the chest like so many battle citations with oak-leaf clusters, the uniform was a source of great pride in those sultry summer weeks immediately after habit day.

One Sunday morning, wearing our "new" dress blacks, the column of green, untested troops marched into the basement of the chapel to audition for the novice choir. One by one, we stood at attention, alone before the regiment, trying to match the notes the chantmaster conjured up on the piano as he tried to evaluate the ordnance he had on hand for the musical assault on the September vow day. It was my turn. As his left hand slid further down the keyboard, the choir director announced with the finality of a drumhead court-martial: "Second bass." Utterly ignorant of the language, I suspected some connection to softball, the endless ordeal of candidacy that I hoped had passed from my life, along with the odious chorus of "Nice try, brother" after each strike-out or muffed grounder.

Although I did not realize it at the time, the verdict had a far greater impact on my life than the battle-scarred cassock or the interminable softball games. From that point on, my idea of singing consisted of a series of modulated rumbles punctuated by strategic belches and occasional grunts. If they could hear my shower-room rendition of "Ol' Man River," out of sheer envy Bryn Terfel and Samuel Ramey would never sing another note. (Not by self-delusion alone does man live, but it helps.)

Aside from bathtub bravado, my placement in the tonal subcellar brought several other long-lasting consequences, some good, some not so good. It gave me the opportunity to sing in scholasticate choirs and even in an occasional octet. As one who never had a formal music lesson, I learned a bit about the wonders of polyphony and harmony from all those choir practices; and although I never really learned how to read notes, this fragmentary knowledge has added immensely to my enjoyment of good music. I'm grateful. Singing probably helped my diction and projection as well, no small benefit in a day when speech and homiletics received scant attention in a curriculum largely dedicated to *mi*-verbs, the *species impressa*, and circumincession.

Now the bad news. From that point on I became progressively uncomfortable in any liturgical setting that featured communal singing. From my perspective, it seems obvious that most church and community choir

directors and organists received their training with the Vienna Boys Choir. Tenors to a man, they show no mercy in their selection of hymns and keys. As creatures of the "Sixties" (as today's scholastics love to remind us), Jesuits of my vintage, survivors of the great liturgy wars of the past—Mass facing the people and Communion in the hand—can describe the course of liturgical music as the triumph of Art Garfunkel over Pete Seeger. (If you don't know what that means, ask a jubilarian with sideburns.) Were it not for the itchy beard and mushroom hat, I would have seriously considered an Eastern rite, where liturgical music has remained in the hands of baritones, and tenors are confined to singing "It's a Small World after All" at some Greek or Russian version of Disneyland.

Apparently discomfort with liturgy afflicts more than us singers of limited vocal range. The reforms of Vatican II came in thirty-five years ago, a full life span for most of God's children; and while we've adopted most of the externals by this time, we still need a bit of reflection from time to time on our liturgical mind-set. Why is it that so many of us seem—from all appearances, at least—to feel "discomfort" with some elements of liturgical prayer and as a result often form a bloc of passive resistance?

I don't know the answer. I do think we could clarify the question a bit if we could disentangle three separate value systems that frequently collide, overlap, and muddy the waters. We think we're talking about the same thing, but we're speaking different languages, with the obvious result. As Paul Newman, lying on the ground and beaten to the consistency of a stewed tomato, put it in *Cool Hand Luke*, "What we have here is a failure to communicate." No wonder we give up in frustration and keep doing what we're doing—as long as it's comfortable. Let's look at the three value systems in turn.

First, for many Jesuits liturgy is an expression of personal spirituality. For them "saying Mass" is a private affair. It's important to vest, to handle the elements, to express the intention of a specific donor, and control the rhythm of the celebration. Some older Jesuits who continue to reduce liturgy to the rigid observance of rubrics and some younger men who harbor nostalgic fantasies about the inevitable restoration of the maniple fear that another presider or celebrant may violate their deeply cherished values. The horror stories of the 1960s have entered into the oral tradition and left their mark on our collective psyche; and in some instances they have induced a form of liturgical paralysis in the scrupulous. Flying solo avoids the risk of a foolhardy copilot.

For Jesuits of this mind-set, celebrating regularly for a congregation (which some do quite enthusiastically) means inviting others to attend "my Mass." These men find concelebrating an annoyance, except for special occasions—like funerals. Attending Mass "like an ordinary layperson" and receiving the Eucharist from the hand of another priest seem almost a compromise of one's own sacerdotal identity. The number of private Mass

rooms that remain in use in many of our residences and the difficulty we find in gathering for community liturgy on a regular basis suggest that we still, after three score and seven years, have a lot of work to do on thinking and talking about the priestly role in liturgical celebration.

Second, at the opposite end of the values spectrum, some Jesuits place such weight on the public nature of liturgy that they unwittingly think in terms of presentation, as though we were involved in a form of ritual rhetoric. "Good" liturgy means elaborate music (whether or not anyone can sing it), innovative variations in the texts, vestments, décor, and rubrics—and, of course, a homily worthy of Newman or Bossuet. In short, the concept of ceremony veers dangerously close to performance. This frame of mind leads to several unintended consequences. The professionals (that is, the generous people who take responsibility for community liturgies) feel unfairly put upon to outdo themselves whenever they undertake planning a ceremony. Preparing even an ordinary community Mass can become a time-consuming burden, as they feel compelled to come up with something elaborate and innovative. They can find only frustration when others fail to appreciate their long hours of preparation and simply don't show up.

In turn, those of us with more modest presentational skills can feel intimidated or even resentful as the professionals demonstrate their skill and our theological and pastoral inadequacies. Do I overstate the case? Ask yourself, have you ever heard a tasteless joke that begins: How do you tell the difference between a terrorist and a systematic theologian? Or a Christian ethicist? Or a church historian? But a liturgist, that's another matter.

Third, many Jesuits see liturgy as an expression of community. In some residences Jesuits with this value perception become puzzled, disappointed, and angry in turn when a community provides neither time nor place for a daily or at least regular celebration. And if the community does, they are amazed at how few people participate, even occasionally. The explanation that Jesuits are too busy and have too diverse schedules to have a daily community Mass rings as hollow as a cracked sacring bell. Seven days a week? Even God took off one day in the week of creation, when presumably he was quite busy with his work. People organize their days and weeks around what's important to them.

Jesuits with this value in the ascendancy have high tolerance for spontaneity and even a bit of messiness. Silent reflection on the lectionary readings in the presence of others counts as much as a stirring homily. No one has to prepare music or innovative rituals for them. Being there is enough. They grow envious when they hear of other houses where a community liturgy is part of the daily routine, and most people attend at least on occasion. They will no doubt find an ally in Fr. Janssens when he reminds his readers—I paraphrase—Don't tell me it can't work because it has worked. But, alas, in houses other than theirs.

All three of the groups I've caricatured here have an enormous contribution to make to our liturgical thinking and practice. The problem is that most of the time they have great difficulty in appreciating the values and concerns of the other two groups.

Perhaps we place too much of a burden on liturgy. The first group may see "their Mass" as the one remaining key to their personal spirituality at those times when daily meditation, examen, and breviary recede into the background. The second group may see liturgical celebration as embodying the joy, enthusiasm, and creativity that at times may be lacking from the inevitable routines of the ministerial life. And the third might see it as a panacea for all the stresses of community life. In fact, it's none of these. But what is it, and how does it fit into the life of an active—that is to say, non-monastic—Jesuit?

This is not a new question, as this current issue of *STUDIES* demonstrates so poignantly. In the years before the reforms of Vatican II, Father General Janssens tried to help us begin our own liturgical reform. History might assist us to gain some perspective on our current situation. In the pages that follow, we are invited to go back even before those terrible arguments about banjo Masses, lay ministers, concelebration, the Dutch Canon, vernacular, offertory processions, and a dozen other issues that seem so quaint today but were so traumatic then. We solved most of the practical problems—or at least learned to live with them—but as Father Janssens suggested so well in 1959, we still have to work on our attitudes. He characterized his task as inviting us to "consider how the Society should in accord with its institute, foster that active participation in the Sacred Liturgy which the Instruction of the Sacred Congregation demands of all the faithful, but especially of clerics and religious." Nearly fifty years later we're still working on the same project. At least we should be, even if it's uncomfortable.

Richard A. Blake, S.J.

Editor

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LETTER TO THE EDITOR: 40

Lawrence J. Madden, S. J., received his doctorate in theology and diploma in sacred liturgy at the University of Trier, Germany. He has served as director of campus ministry and adjunct professor of theology at Georgetown University. Founder and director of the Georgetown Center for Liturgy since 1981, he has been an advisor to the Bishops' Committee on the Liturgy, a member of the North American Academy of Liturgy, and pastor of Holy Trinity Parish in Washington. He is editor of *The Awakening Church: The State of Liturgy in the U.S. Twenty-Five Years after the Second Vatican Council's Reforms* (Liturgical Press, 1991).

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The Training of Ours in the Sacred Liturgy

by Very Reverend John Baptist Janssens, S.J.

AN INTRODUCTION

by Lawrence J. Madden, S.J.

For six days in June 2002, 120 Jesuits from forty-five countries met in Rome at the invitation of Father General Peter-Hans Kolvenbach to discuss the status of the Sacred Liturgy in the life of the Society and in our apostolate. During the meeting Father General expressed his desire to write to the whole Society in the near future on the Sacred Liturgy. In his address to the assembly on the first day of that meeting, Father General recalled for the group the numerous times in recent history when a superior general had addressed the Society on this topic. One of those communications, written by Father General John Baptist Janssens and issued on Christmas Day 1959, was entitled *Instruction and Ordinance concerning the Training of Ours in the Sacred Liturgy*.

The members of the Seminar on Jesuit Spirituality believe that Fr. Janssens' instruction could provide fruitful reading for today's Jesuits and might prompt useful discussion in our communities as we await the promised communication from Fr. Kolvenbach. Hence this publication. Fr. Janssens' communication is divided into two parts, an instruction and an ordinance. The instruction is printed here in full. Since much of the ordinance does not apply to present liturgical conditions, it has been edited and most of it has been summarized. Two sets of questions for small-group community discussions have been included at the end. The first set is appropriate after a preliminary reading of the document; the second can be used to facilitate a reflection on our experience of Jesuit-community Liturgy with an eye to improving it.

Written four years before the *Constitution on the Sacred Liturgy* of Vatican Council II (*Sacrosanctum Concilium*) and all the subsequent legislation that effected the dramatic changes in Catholic worship

that we have experienced, the instruction, when read today, still sounds a contemporary, up-to-date note. Although many details of the ordinance are dated because liturgical practice has dramatically changed since its composition, the instruction itself, through the key ideas it presents, reminds us that Vatican II did not create full-blown liturgical reforms unassisted; indeed, the reformers of the modern liturgical movement, including popes and Vatican dicasteries, had for many years been preparing the ground. Unfortunately, the spirituality of most Jesuits in 1959 was not significantly influenced by the movement. Despite the many references Fr. Janssens could make to letters by previous Fathers General to the Society on the subject of the Liturgy and to various papal encyclicals on the same topic, it is obvious that a very long time is required for any change to take place in the Church's or the Society's spirituality and pious practices.

Younger Jesuits whose spiritual lives were formed after Vatican II might find it difficult to appreciate how forward-thinking Father Janssens' letter was, because they have had no experience of Catholic spirituality prior to the council. To help them grasp the context in which it was written and to remind older Jesuits where we have come from spiritually and devotionally, I will attempt to give a brief description of the spiritual world of most American Catholics in 1959.

The average Catholic conceived of the Church as consisting of the pope, the bishops, the priests, and, in a less official way, the religious brothers and sisters. It was seen as an organization to

The Catholic's spiritual world was colored by various devotions. It is no exaggeration to say that many Catholics spent more time praying to Mary and to the other saints than they did to God.

which the layperson belonged; it told Catholics what God wanted them to do and it supplied "the means of salvation." The institutional church was "our holy mother," and through her and only through her might the Catholic listen for the voice of God. It was the priests' job to evangelize the world, and even a forward-looking movement like Catholic Action was officially described as "the

participation of the laity in the apostolate of the hierarchy." Loyalty and obedience to the Church marked the good Catholic, accompanied by a serious effort to "preserve one's faith" in a society often viewed as

hostile to the Catholic Church. The election of a Catholic, John F. Kennedy, in 1960 offered Catholics in the United States a dramatic change of perspective on the secular world.

Faithful Catholics' purpose in life was to build up grace in their souls in the hope that they would die in the state of grace and thus gain eternal salvation. Catholics were a well-instructed group; they knew the *Baltimore Catechism*, and they knew what had to be done to save their souls: They were to attend Mass on Sundays and holydays of obligation, receive Holy Communion frequently, contribute to the support and defense of the Church, educate their children in the faith, and be particularly careful to observe the sixth and ninth commandments. If one fell into mortal sin, which was not difficult to do, one was supposed to get to confession as quickly as possible.

The Catholic's spiritual world was colored by various devotions. It is no exaggeration to say that many Catholics spent more time praying to Mary and to the other saints than they did to God. The rosary was very popular, as were novenas to the saints and to the Sacred Heart of Jesus. The rosary and novena prayers were usually recited privately, but occasionally even communally during Mass.

The Holy Sacrifice of the Mass was looked upon as a sacred act that brought the Real Presence of Christ to earth through the ministry of the ordained priest for the purpose of Holy Communion. There was little awareness of Christ's presence in the assembly or in the Scriptures proclaimed there. The Mass was celebrated in Latin; on Sundays the Gospel was sometimes repeated in English before the sermon, which was usually doctrinal or devotional and rarely referred to the Scripture readings of the day. Apart from hymns occasionally sung at various parts of the Mass (whose texts were not permitted to be exact translations of the Latin of the Mass), the atmosphere was one of silent adoration, punctuated by bells at various key moments during the Canon, especially at the Consecration. It was the occasion for private devotion in the company of many others.

On most weekdays when a saint's feast was not commemorated, the priest offered a requiem Mass in black vestments, often erroneously referred to in ecclesial shorthand as a "black Mass." Occasionally, and in some parishes frequently, these Masses for the

dead were sung. (A more substantial stipend was expected for a sung Mass.)

When Catholics addressed God in prayer, they almost always prayed to Christ, very rarely to the Father, and almost never to the Holy Spirit. The classic Trinitarian prayer formulas were not found in popular piety. The Christ addressed in prayer would have been imagined as Jesus of Nazareth as he was when he walked the earth. The glorified Christ, as Head of his Mystical Body, would not have been commonly understood.

The feasts of the Church year that elicited the most involvement were Christmas, Holy Thursday, and Good Friday. With deep devotion Catholics celebrated these feasts, with their focus respectively on the infant Jesus at Bethlehem, the loving Christ of the Last Supper, the suffering Christ on Calvary. But it seems strange to us now that the two greatest feasts of the Christian year, Easter and Pentecost, did not engage Catholic piety to such an extent.

Sacraments were regarded as the means to receive sanctifying grace understood in an almost quantitative way. Baptism gave grace and removed the stain of sin from the soul. Most Catholics saw little connection between baptism and Easter. One would not be surprised to find more enthusiasm for

[Mystici Corporis] teaches clearly that the Spirit has been sent into Christ's Church to invest it with Christ's life and to inhabit the various members, so that together they might build up the Body in Christian love through their individual charisms.

the annual May procession in honor of the Mother of God than for the Holy Saturday Vigil, which for years had been celebrated early on Saturday morning with white vestments, even though Lent did not end until Saturday noon!

At Mass, since few actually followed the structured prayer of the Eucharistic Liturgy by using a missal, Communion could be distributed at any time without seeming disruptive. It was not an un-

common practice at crowded Masses for a second priest to enter from the sacristy and begin distributing Communion after the Sanctus. To modify this practice, in his instruction Fr. Janssens recommends that the brothers should receive only after the priest's Com-

munion.¹ Before this instruction it was the common practice for the brothers to receive Communion at the beginning of Mass, so that they would have time to make their thanksgiving after Communion during the Mass and would be able to leave after the priest's Communion to prepare breakfast for the community.

Catholic prayer was almost exclusively a personal matter between God and the individual. It was characterized by profound adoration at Mass and at benediction and by devout petition and reparation in novenas and other devotions. Novenas were designed to produce results, to secure answers to prayers; those that seemed to work best gained the greatest popularity. Devotion to the Sacred Heart, promoted very effectively by the Society of Jesus, sometimes had its central focus—God's great love for us shown in Jesus Christ—overshadowed by the devotional desire to make reparation to the Sacred Heart, wounded by our sins.

Catholic people prayed vocally together, that is, as a Church, primarily at devotions and at benediction of the Blessed Sacrament. Although there was no *explicit* understanding of themselves as the people of God, united in the Spirit, offering praise and thanksgiving with Christ their Head, *implicitly* they did have a deep sense of their unity with God and their unity in the Church. Catholic spirituality was different from what has developed since Vatican II; but while we celebrate the recovery of the Liturgy as the core of Christian spirituality, we cannot forget that the Church, prior to Vatican II, produced generations of great and holy Christians.

In 1959 some Jesuits were acquainted with the liturgical movement and were doing their best to pray the Mass by following the priest with the missal. The revolution in biblical studies had begun to make itself felt in our seminaries. Despite these important signs of progress, the Catholic spirituality described above was still firmly

What makes the instruction sound contemporary is the central themes that Fr. Janssens stresses, some of which were to reappear as central ideas in the Constitution on the Sacred Liturgy of Vatican II.

¹ See p. 11 below.

planted not only in the laity but in the members of the Society of Jesus.

In writing his instruction Fr. Janssens was able to rely on a number of key documents that marked milestones in the Church's journey of liturgical renewal, notably three encyclicals of Pius XII, *Mystici Corporis* (1943), *Mediator Dei* (1947), and *Musicæ sacræ disciplina* (1955), as well as the Sacred Congregation of Rites' instruction *De musica sacra et Sacra Liturgia* (1958).

Although *Mystici Corporis* was in part an attempt to correct certain tendencies in ecclesiology, it is primarily a document that presents a doctrinal view of the Church as the Body of Christ. It teaches clearly that the Spirit has been sent into Christ's Church to invest it with Christ's life and to inhabit the various members, so that together they might build up the Body in Christian love through their individual charisms. To Catholics who were accustomed to think of the Church primarily in external terms, the emphasis on the internal communion that constitutes the Church was a revelation. It might shock someone brought up in today's ecumenical spirit to note that the encyclical identified the Mystical Body of Christ with the Roman Catholic Church. This position was qualified by Vatican II's *Lumen gentium*, which recognized that, although the Church of Christ "subsists" in the Catholic Church, many elements of truth and sanctification were to be found outside its visible confines.

Mediator Dei gave an official blessing and a charter to the modern liturgical movement that had begun in the early years of the twentieth century. The document critiqued the excesses of some promoters of the liturgical movement, but its main purpose was a presentation of a theology of the Liturgy and an explanation of the principles that underlay its celebration. The document taught that through the Liturgy the Church continues Christ's priestly mission of reconciliation; it is the public worship of the whole Mystical Body, head and members. In the Eucharist the laity, through their baptismal priesthood, offer themselves with Christ through the ordained priest. Full participation by the laity in the celebration of the Liturgy, therefore, became essential.

The encyclical also urged greater participation of the laity in the Office (Liturgy of the Hours), since it is the prayer of the Mystical Body. It also pointed out that in the Church year, it is Christ

himself who is brought to us to relive his mysteries in his members and thus to transform them into himself. Finally, pious exercises were not seen to be in conflict with the Liturgy as long as they led to a more fervent celebration of the Liturgy itself.

Fr. Janssens begins his instruction by quoting the wish of the Thirtieth General Congregation that “in the spirit of the Church, provision be made that Ours may acquire from the beginning of the religious life and throughout its course a fuller understanding of and a greater devotion to the Sacred Liturgy so that, in the spirit of our holy founder St. Ignatius, we may be able ‘to serve Our Lord and his Spouse the Church more perfectly.’”

What makes the instruction sound contemporary is the central themes that Fr. Janssens stresses, some of which were to reappear as central ideas in the *Constitution on the Sacred Liturgy* of Vatican II. Some of the language may be different, but issues like the importance of active participation in the Liturgy, the need for it to be interior as well as exterior, and the importance of music in the Liturgy are central to the letter. The document stresses the need to train Jesuits in both liturgical spirituality and in music, and reminds us that competence to celebrate the Liturgy well is a vital tool of our apostolate.

In 1959, of course, no one expected that the Church would enjoy a vernacular Liturgy in the near future, so efforts to increase people’s participation meant their learning the Latin responses of the Mass and becoming adept at singing the simpler Gregorian chants. Apart from the ministries of music and service at the altar (by boys only), one does not find mention of the extensive lay liturgical ministry by men and women that is a remarkable feature of our contemporary Church.

Fr. Janssens’ main appeal to the members of the Society was to their Jesuit call to be men of the Church and faithful followers of Ignatius, who should take the Church’s liturgical teachings and regulations seriously and implement them with devotion and fidelity. To accomplish this he mandated the preparation of liturgical

Faculty or spiritual guides hardly mentioned that the Liturgy should be seen and entered into as the prime source of Christian Jesuit spirituality.

experts in the Society who would assist superiors as they implemented the training of Jesuits at every stage of their formation. He also described in great detail how Jesuits should foster the liturgical life of all those they served. The general felt it necessary to assure Jesuits that they could banish "any fear that by cultivating the Sacred Liturgy, according to the mind of the Church, they are departing from the spirit of our holy Founder, or are adopting the monastic forms that he rejected for apostolic motives."²

It is difficult to evaluate in any exact way the impact of this letter on Jesuit life or to estimate whether it enjoyed any significant success in improving the state of the Liturgy in our houses, schools, colleges, and missions. It certainly gave heart to those Jesuits who were involved in the liturgical-renewal movement; and to some extent, I suspect, it persuaded superiors to encourage a significant number of young Jesuits in the 1960s and early 1970s to complete doctoral studies in Liturgy. But there was no serious liturgical training given to this writer during his theological studies in the early 1960s, nor did the quality of our seminary liturgies reflect a deepened understanding of the Liturgy. Faculty or spiritual guides hardly mentioned that the Liturgy should be seen and entered into as the prime source of Christian Jesuit spirituality. That awareness has taken many years to be articulated and still has not been fully integrated into Jesuit spirituality.

²See p. 19 below.

INSTRUCTION AND ORDINANCE CONCERNING THE TRAINING OF OURS IN THE SACRED LITURGY

by the Very Reverend
John Baptist Janssens, S.J.

INSTRUCTION

I. Introduction

1. Decree of the Thirtieth General Congregation— Instruction of the Sacred Congregation of Rites

As I have already said in the letter I addressed to the whole Society *De præcipuis laboribus Congregationis Generalis XXX*, the congregation expressed the wish that, in the spirit of the Church, provision be made that Ours may acquire from the beginning of the religious life and throughout its course a fuller understanding of and a greater devotion to the Sacred Liturgy, so that, in the spirit of our holy founder St. Ignatius, we may be able "to serve our Lord and his Spouse the Church more perfectly."¹ The congregation expressed this wish in its sixteenth decree, no. 4, which "entrusted to Father General the task of seeing how and within what limitations according to the mind of St. Ignatius the liturgical training of Ours should be fostered from the novitiate onward."²

That the treatment of this subject was timely was proved by the promulgation of the *Instructio de musica sacra et Sacra Liturgia* by

The original Latin version of this document appeared in *Acta Romana* (*ActRom*) 13, no. 5 (1959): 638–75. The English translation, slightly edited here, was provided by Woodstock College in 1960.

¹ *ActRom* 13:241 (vol. 13, p. 241).

² *Ibid.*, 313.

the Sacred Congregation of Rites on September 3, 1958,³ with the special approval and authoritative confirmation of Pope Pius XII. This instruction arranged in order and clarified more precisely the chief and most important points of the papal documents that had treated both these topics during the last ten years. The task entrusted to me by the Thirtieth General Congregation was thereby rendered easier in one way; but yet it can be called harder, since it demands that I make all of Ours more earnestly attentive to the mind of our Holy Mother the Church about the Sacred Liturgy. I must, at the same time, consider how the Society should, in accord with its Institute, foster that active participation in the Sacred Liturgy which the instruction of the sacred congregation demands of all the faithful, but especially of clerics and religious.

2. Norms Previously Established

I tried to make clear how deficient in his duty the Jesuit would be who, in performing the Liturgy, would change or omit or perform carelessly the prescribed ceremonies, or who would neglect the spirit and deep understanding that are engendered by study and meditation, and would assist or participate in it in body only.

Heretofore there has been no lack of direction on the part of the Fathers General, keeping pace with the renewed interest in the Sacred Liturgy. As far back as the year 1922, my esteemed predecessor issued a letter "De sacra liturgica pro nostra vitæ ratione peragenda"⁴ and ten years later another "De spiritu sacræ liturgiæ in nostris templis et operibus impensius promovendo."⁵ In the latter he set himself to answer the doubts which had been presented by some provinces. Very Reverend Father Ledóchowski reminded us that "the Holy See desires a more intimate participation in the Liturgy on the part of the faithful, and that consequently the members of the Society, according to the spirit of its founder, should

³ *Acta Apostolicæ Sedis (ActAposSed)* 50 (1958): 630–663.

⁴ *ActRom* 3:475.

⁵ *Ibid.*, 7:227.

comply with the slightest wish of the Holy See and gladly with all their power promote the liturgical life correctly understood according to the mind of the Church.”⁶

Following his example, in *Epistola de vita interiore fovenda*, I exhorted Ours not to be fearful of straying from the safe path when they nourish their life of prayer from other books of the Sacred Scripture than the Gospels or from the texts of the Sacred Liturgy.⁷ I endeavored to point out the same path in the instruction *De assidua sacrae Scripturae lectione*,⁸ and in the letter *De fratribus coadjutoribus*, urging that the brothers be more thoroughly instructed in the doctrine of the Mystical Body of Christ, of grace, the sacraments, and the Liturgy. And I urged that they be allowed to receive Holy Communion during the Mass at the priest’s Communion, since “this practice is more in conformity with the spirit of the Church and with the meaning of the Holy Sacrifice itself, in which those present associate themselves with

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the priest by partaking of the same Victim.”⁹ In the letter *De ramo orientali Societatis*, I treated somewhat more fully the question so often proposed, whether we must say that the cultivation of the Liturgy is rather outside the scope of our Institute. I tried to make clear how deficient in his duty the Jesuit would be who, in performing the Liturgy, would change or omit or perform carelessly the prescribed ceremonies, or who would neglect the spirit and deep understanding that are engendered by study and meditation, and would assist or participate in it in body only. One who does not love the Church’s Liturgy does not properly love the Church herself.¹⁰

⁶ Ibid.

⁷ *ActRom* 11:171.

⁸ Ibid., 262 ff.

⁹ Ibid, 517 f.; see also ibid., 13:443; Pius XII, “Mediator Dei,” *ActAposSed* 39 (1947): 565. Hereafter this source will be referred to as *MedDei*, with the appropriate page in the *ActAposSed*, vol. 39.

¹⁰ See *ActRom* 11:887–901.

3. Importance and Urgency of the Matter

Now I am compelled to exhort you more earnestly to comply whole-heartedly as well with the more recent ordinances and laws of the Holy See "to the glory of God and the good of the universal Church."¹¹

I am inclined to think the complaint is applicable to the Society that "in some places appreciation, understanding, and zeal for the Sacred Liturgy are at times deficient"¹²—not indeed, because of a lack of obedience, but because of a certain preconceived idea that in this matter we had to make a choice between the spirit of the Liturgy and that of the Society, between the monastic and the apostolic life, between a regard for internal and external prayer, between the mind of St. Ignatius and the norms of the Holy See. It is no secret that up to now due account has not everywhere been taken of that renewal of the Sacred Liturgy which our Holy Mother the Church has so insistently promoted in our times.¹³ This instruction of mine is based chiefly upon the documents of the Supreme Pontiffs and of the Holy See, especially upon the encyclical *Mediator Dei*.¹⁴

¹¹ See the "Preamble to the Declarations and the Observations about the Constitutions," in *The Constitutions of the Society of Jesus and Their Complementary Norms* (ConsCN; St. Louis: The Institute of Jesuit Sources, 1996), C: no. 136 (p. 58).

¹² *MedDei* 524.

¹³ "If we compare the present state of the liturgical movement with what it was thirty years ago, we see that it has made undeniable progress both in breadth and depth. The interest shown in the liturgy, the practical achievements, and the participation of the faithful have assumed a development which it would have been hard to foresee at that time" (Pius XII, Allocation to the International Congress of Pastoral Liturgy, *ActAposSed* 48:711).

"[The liturgical movement] has thus appeared as a sign of the providential designs of God upon the present time, as a passing of the Holy Spirit through his Church to bring men closer to the mysteries of faith and the riches of grace which flow from the active participation of the faithful in the liturgical life" (*ibid.*, 712).

¹⁴ *MedDei*, 521–600; also the following: S. Pii X, "De musica sacra" *Acta Sanctæ Sedis* (*ActSancSed*) 36 (1903), 329–39, 387–95; "Decretum de quotidiana SS. Eucharistiæ sumptione," *ActAposSed* 38 (1905): 400–406; Pii XI, apostolic constitution "Divini cultus" (*Div.cult*), *ActAposSed* XXI (1929): 33–41; Pii XII, encyclical "Mystici Corporis," *ActAposSed* 35 (1943): 193–248; allocation of Nov. 2, 1954, *ActAposSed* 46 (1954): 666–77; encyclical "Musicae sacrae disciplina" (*Mus.sac.disc*), *ActAposSed* 48 (1955): 5–25; allocation of Sept. 22, 1956, *ActAposSed* 47 (1956): 711–25; Sacred Congregation of Rites, "Instructio de musica sacra et Sacra Liturgia" (*Mus.sac*), *ActAposSed* 50 (1958): 630–663.

The first or historical part examines the mind of our holy founder with regard to the Liturgy as it is gathered from his writings and from other documents. The teaching of the Church about the Sacred Liturgy is then compared with the tradition of the Society about the spiritual life and is submitted to a brief examination. Third, a few words are said about the connection between sacred chant and the Sacred Liturgy; a conclusion is added about thinking in full accord with our Holy Mother the Church.

This instruction is followed by an ordinance which sets forth the principal norms of the Sacred Congregation of Rites that are to be followed in the practice of the whole Society. These norms are inserted in the text for the sake of convenience.

II. The Mind of Our Holy Father St. Ignatius concerning the Sacred Liturgy

4. Clear from the Spiritual Exercises and the Constitutions: Exclusion of Choir

We can easily gather the mind of our holy founder from his words and his example, and from the norms he established in the Constitutions and in the Spiritual Exercises, especially if we also bear in mind the conditions of his time.

St. Ignatius gave a clear indication of his great esteem and love for the Liturgy when he was staying at Manresa: "Every day he attended the principal Mass and vespers and compline, deriving great consolation from them."¹⁵ It is not surprising that by the name "Spiritual Exercises" he wishes to indicate "every method of mental or vocal prayer."¹⁶ Indeed, he considered liturgical prayer an integral part of the Exercises. For when he insists that the exercitant will make greater progress in the spiritual life the more he withdraws from friends and acquaintances and from all anxiety about human

¹⁵ *Fontes narrativi* (*Font.narr.*), vols. 66, 73, 85, and 93 of the series *Monumenta historica Societatis Iesu* (MHSI; Rome: Historical Institute S.J., 1943–65), 1:391 n. 20.

¹⁶ Annotation 1, in *The Spiritual Exercises of Saint Ignatius of Loyola* (*SpEx*), trans. and notes by George E. Ganss, S.J. (St. Louis: The Institute of Jesuit Sources, 1992), 1^{v2} (p. 21).

affairs, he expressly adds, "He should be altogether free to go out to matins or Mass, or to hear vespers whenever he pleases."¹⁷

But why had St. Ignatius understood that in the Society the recitation of the Office in choir was not according to God's will? "Since occupations that are undertaken for the aid of souls are of great importance and are proper to our Institute and are very numerous; since, too, our dwelling in this or that place is so uncertain,

It is plain that the "work of God" consuming so much time could be performed only by chiefly contemplative orders, which, founded for that purpose, were less occupied in apostolic work.

Ours shall not make use of choir for the singing of the canonical Hours or Masses and other Offices. . . . Ours, however, should engage in works which are more proper to our vocation for the greater glory of God."¹⁸ The reason, therefore, was apostolic: that is to say, Ours should be occupied altogether in apostolic labors, especially in preaching, teaching Christian doctrine, hearing confes-

sions, and administering other sacraments, and in defending and spreading the faith wherever they are needed.¹⁹ In other words, St. Ignatius finds the apostolic reason in the freedom proper to the pursuit of the more universal good, which freedom would be curtailed by the stability of abode and the great expenditure of time in celebrating the liturgy that would be indispensably required by communities obliged to choir.

5. Historical Notes about the Choir of St. Ignatius's Time

We can scarcely appreciate this reason fully unless we consider the form of the Divine Office which religious of the time used to chant in choir before the reform promulgated by St. Pius V in 1568. It was customary to add extra prayers to an already lengthy Office. Thus, to the Office of the day the community used to add the whole Office of the Dead, which was chanted for deceased benefactors; in addition, for living benefactors they sang the fifteen Gradual Psalms

¹⁷ Annota. 20 (ibid., 20^{v3,4} [p. 20]).

¹⁸ ConsCN, C: 586 (p. 256).

¹⁹ "Formula Instituti"; ConsCN, C: 636–54 (pp. 294–98).

before matins and the seven Penitential Psalms after prime; the Little Office of the Blessed Virgin would be added merely out of devotion. The chief place in the Office as a whole was occupied by the conventual Mass in a still unrevised form, embellished by excessively complicated chant and abounding in unduly prolonged sequences; it was scarcely completed within three hours.

It is plain that the "work of God" consuming so much time could be performed only by chiefly contemplative orders, which, founded for that purpose, were less occupied in apostolic work. Now, St. Ignatius ardently desired for his followers the apostolic life with no involvement in the monastic. Hence, in his order, the Office should be shorter; therefore it should be recited in private. The Mass should be simpler; hence, for the most part, though not always,²⁰ it should be a low Mass.

The knowledge and love of the Liturgy is one thing, the practice of choir, another. St. Ignatius cherished the Liturgy, but he did not wish to have choir in the Society. Omitting other indications that show how well disposed he was towards all liturgical functions, we perceive his attitude in the third rule for thinking with the Church. It is "to praise the frequent hearing of Mass, the singing of hymns, psalms, and long prayers, whether in the church or outside; likewise the hours arranged at fixed times for the whole Divine Office, for every kind of prayer, and for the canonical hours."²¹

²⁰ Of these lengthy functions St. Ignatius altogether excluded only the daily Office in choir with the conventual Mass. But whenever he felt that some liturgical solemnities would aid the apostolate, he permitted and, according to Fr. Polanco, even ordered them to be sung on Sundays and feasts, but in the way customary in the stricter religious orders, without elaborate and ritual chant, but "in a devotional, pleasing, and simple tone" (C: 586 f. (p. 256); Juan de Polanco, S.J., *Vita Ignatii Loiolæ et rerum Societatis Iesu historia*, 6 vols., vols. 1, 3, 5, 7, 9, and 11 of MHSI (Madrid, 1894–98), 5:33; Jerónimo Nadal, S.J., *Commentarii de Instituto Societatis Iesu*, vol. 90 of MHSI (Rome: Historical Institute S.J., 1962), 290.

That the reason for excluding choir in the Society was apostolic is definitely confirmed in the answer given by St. Ignatius to this question: "What was the motive for the exclusion of choir?"—Ans. "I thought that if we were free of choir, everyone would be quick to regard us as lazy if they saw us little intent upon benefiting souls, and this would spur us on to spend our efforts for the benefit of souls" (*Font.narr* 1:609, no. 137, 11).

²¹ *SpEx* 355.

6. Development of the Liturgy and St. Ignatius's Role Therein

To gain a deeper understanding of the present mind of the Church, we may with profit scan briefly the renewal, or rather the evolution, undergone by the concept of the Liturgy since the time of St. Ignatius and the part that the saint may rightly be said to have had in it. Interest in the Sacred Liturgy in the time of St. Ignatius and for many centuries since was practically confined to the duty of choir and its appurtenances, especially the conventual Mass. In other

Three centuries before the connection between frequent Communion and the Sacred Liturgy was once more brought to light by St. Pius X, [St. Ignatius] fought for the pious practice of frequent Communion so strenuously that he aroused the suspicion of the Inquisition.

words, it was concerned chiefly with monastic practice. The result was that from the Middle Ages liturgical activity was reserved to monks and clerics to the exclusion of almost all the faithful, who were accustomed to look elsewhere for the nourishment of their piety and for its forms. Later on, the renewal of liturgical piety, begun initially in the eighteenth century, but in an abstract form, developed at the beginning of the nineteenth century under monastic influences for the benefit of certain rather select groups, who alone were able to feel its impulse

and enjoy its fruits. They commonly interpreted the Liturgy simply as the totality of the external ritual which the Church employed for public worship. Hence it is not strange that those who were interested in the Sacred Liturgy, since they adhered to monastic forms, necessarily promoted certain practices that were less suited to the kind of life that St. Ignatius intended for his religious.

The concept of the Sacred Liturgy now favored by the Church has become much fuller and deeper, as we shall afterwards gather from papal documents. The Sacred Liturgy is no longer regarded as a collection of external ceremonies of divine worship, but as the integral public worship of the whole Mystical Body, which belongs

to all the faithful²² and into which the Church pours the deposit of faith and grace.²³ Nor is it considered as the activity of a single select and privileged group, but rather as the activity of all the faithful. Furthermore, nowadays the Liturgy is not restricted to monastic usages; on the contrary, the whole community of the Church is summoned to an intelligent and active participation,²⁴ and the understanding of the Sacred Liturgy is considered one of the most effective aids to pastoral care.²⁵ With what enthusiasm and love would St. Ignatius seize upon it, thus understood and practiced, as a means of helping souls!

Did not our holy founder even then cherish this pastoral concept in his soul? Bold innovator that he was, three centuries before the connection between frequent Communion and the Sacred Liturgy was once more brought to light by St. Pius X,²⁶ he fought for the pious practice of frequent Communion so strenuously that he aroused the suspicion of the Inquisition. He continued to spread the practice through his Spiritual Exercises and incorporated it into his Constitutions.²⁷ He stimulated the first fathers to propagate it even against the bitter opposition of the clergy. Enlightened by divine grace, he seems to have grasped by some sure instinct that the souls of the faithful need that sacramental participation in the Holy Sacrifice which papal and ecclesiastical documents of today characterize as "perfect."²⁸ To spread abroad this teaching and practice, he sent Fr. Favre and Fr. Araoz to Spain and Fr. Landini to Italy; and then he asked Fr. Salmerón to write a book about it. Finally Frs. Salmerón and Laínez defended the same theme in the Council of Trent; and in 1562, after the death of St. Ignatius, the council declared its desire "that in every Mass the faithful present should communicate not only in spiritual desire, but also by sacramental partaking of the

²² See *MedDei* 528 f.

²³ See the allocution of Pius XII in *ActAposSed* 48 (1956): 713.

²⁴ See *MedDei* 530–537; *Mus.sac* no. 22.

²⁵ See *Div.cult* p. 34; *MedDei* 584; 1956 allocution of Pius XII, 712.

²⁶ See *ActSancSed* 38 (1905): 400.

²⁷ "General Examen," in *ConsCN* 80 (p. 40); C: 584 (p. 254–56), 261 (p. 116–18), and 342 and 343.1 (p. 142).

²⁸ *MedDei* 565; *Mus.sac* 22–c.

Eucharist, that they might derive more abundant fruit from this most holy Sacrifice."²⁹

Wonderfully did our fathers cooperate in the reform that was awakened by the Council of Trent, by defending and explaining the Catholic Liturgy and by renewing the practice of Christian worship among the people. In the first decades of the eighteenth century,

Hence there should vanish any fear that, by cultivating the Sacred Liturgy according to the mind of the Church, we are departing from the spirit of our holy founder or are adopting the monastic forms that he rejected for apostolic motives.

while many learned men, such as John Gretzer, Nicholas Serrarius, Augustine de Herrera, John Baptist Scortia, Peter Halloix, and Aloysius Cresol, were bringing to light in erudite books the history and meaning of the sacred rites which were contemned by the Protestants, missionaries, such as Michael Coyssard, Frederick Von Spec, Bl. Julian Maunoir, and many others, did not disdain to

compose prayers and hymns, of which many are still in use, and to teach them carefully to the faithful, regarding this as a necessary and effective means of furthering their apostolate.

But the practice of frequent Communion, despite the decree of Trent, was not introduced into general usage before St. Pius X urged the faithful to derive the spirit of religion from its chief source, which is "the sharing of the divine mysteries and of the common and solemn prayers of the Church,"³⁰ and then published the memorable decree about frequent and daily Communion in which the faithful "may draw fuller training in the effects of sanctification"³¹ from the Holy Sacrifice. Long before, St. Ignatius had considered this practice as the highest of all forms of participation.

Later, through the apostolic constitution *Divini cultus* of Pius XI,³² and the encyclicals *Mediator Dei*³³ and *Musicæ sacræ disciplina* of

²⁹ Sess. 22, c. 6, in Denzinger, no. 944.

³⁰ Pius X, "De musica sacra," *ActSancSed* 36 (1903): 388.

³¹ *ActSancSed* 38 (1905): 404.

³² *ActAposSed* 21 (1929): 33–41.

³³ *ActAposSed* 39 (1947): 521–600.

Pius XII,³⁴ papal documents expose and propagate more and more earnestly the pastoral effectiveness of the Sacred Liturgy. Thus the path was opened for permission to publish the Roman Ritual in the vernacular, for the renovation of Holy Week, evening Mass, the mitigation of the Eucharistic fast, and other reforms down to the recent instruction of the Sacred Congregation of Rites "*De musica sacra*,"³⁵ which draws together the principal points concerning pastoral effectiveness, so that "what has been set forth in these documents may be more easily and surely applied in actual practice."³⁶

Hence there should vanish any fear that, by cultivating the Sacred Liturgy according to the mind of the Church, we are departing from the spirit of our holy founder or are adopting the monastic forms that he rejected for apostolic motives.

For the rest, a single consideration, and that by far the most important, should be enough for us; if our holy Father, who considered nothing more important than "thinking with the Church," had heard the Church urging, as she does today, that the faithful should be introduced to an ever deeper knowledge of the Sacred Liturgy and a more intimate share therein, what, tell me, would he have done but most vigorously urge us, while safeguarding the spirit of his Institute, to do the will of the Church with all our strength, and in all our ministries to see to it that the recommendations of the Holy See be carried out, just as in his time he strenuously promoted the implementation of the Council of Trent?

*Sacred Liturgy means
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Church as prescribed and
performed by her.*

Let us now examine more closely what our Holy Mother the Church teaches us in our own time about the nature, aim, and use of the Sacred Liturgy.

³⁴ *ActAposSed* 48 (1956): 5–25.

³⁵ *ActAposSed* 50 (1958): 630–663.

³⁶ *Ibid.*, 631.

III. The Teaching of the Church and That of St. Ignatius

7. Definition and Description of the Liturgy

Sacred Liturgy means the divine worship of the Church as prescribed and performed by her. "The contributions made by the ecclesiastical hierarchy on the one hand, and by the faithful on the other, are not to be regarded as two separate things; rather they represent the united activity of all the members of one and the same body, which acts as one living being. In that one entity the Church prays, offers, and sanctifies herself. Rightly, therefore, is the Sacred Liturgy called the work of the whole Church."³⁷

Pope Pius XII describes it thus: "The Sacred Liturgy constitutes the public worship which our Redeemer, the Head of the Church, renders to the Heavenly Father and which the community of the faithful offers to its Founder and, through him, to the Eternal Father. To state the matter briefly, it constitutes the entire worship of the Mystical Body of Christ, of its Head, that is, and its members."³⁸

In this worship the primacy is held by the sacraments, that is, "the seven principal sources of salvation," and "the celebration of the praise of God" which the faithful too offer in unison, whose source and crowning act is the Holy Sacrifice of the Mass,³⁹ which we are particularly considering in this instruction.

Though the public and social character of the Holy Sacrifice does not require the various modes of participation by which those present share in the Mass—answering the priest's words, singing, or in solemn Masses alternating vocally with the prayers of the celebrant and joining him in the liturgical chants—still these are signs and supports of intimate union with the Sacrifice. Now, the solemn Mass enjoys a special dignity; and it is the wish of the Church that it be attended by a large and fervent congregation.⁴⁰ The manner in

³⁷ 1956 allocution of Pius XII, p. 714.

³⁸ *Med Dei* 528 f.; see *Mus.sac* no. 1; 1917 *Code of Canon Law (CIC)*, c. 1256.

³⁹ See *Med Dei* 522, 529 f., 547–62.

⁴⁰ *Ibid.*, 561.

which the clergy recite the Divine Office (in choir, in common, or in private) does not pertain to the essence of liturgical worship.⁴¹

The sacramentals, as they are called, and the various exercises of piety that the Church uses to gently fill the souls of the faithful with the spirit of Christ and to give them consolation, and also the sacred chants and other liturgical rites by which our minds are raised to heaven should also be most dear to us.⁴²

We may now, in a summary way, draw a conclusion which is of great importance in evaluating the relationship of Ours to the Sacred Liturgy. The Society participates in all the essential elements of the Sacred Liturgy—in the celebration of the Holy Sacrifice of the Mass, in the recitation of the Divine Office, in the administration of the sacraments and the sacramentals, in the performance of pious exercises with the faithful. Hence, all commands and desires that regard the very nature of the Sacred Liturgy itself refer to our Society no less than to all priests and all the faithful.

No private individual has any authority to regulate the exterior customs, laws, or rubrics of public worship [because] "they are most closely connected with Church discipline and with the order, unity, and concord of the Mystical Body, and frequently with the integrity of the Catholic faith itself."

8. Internal and External Elements

This general consideration is confirmed if we examine somewhat more closely the teaching set forth in papal documents concerning the internal and the external elements of divine worship.

Now, since this social Body of Christ was designed by the will of its Founder to be visible, the cooperation of all its members must also be externally manifest through profession of the same faith, through sharing of the same sacred rites, through participation in the same Sacrifice, through active observance of the same laws.⁴³

⁴¹ Ibid., 572–76.

⁴² See *Mystici Corporis*, 238.

⁴³ Ibid., 227.

Man's very nature, since it is made up of body and soul, demands that the worship which the Church renders to God must be both exterior and interior. It must be interior because we must adore God in spirit and in truth; and it must be exterior, for whatever issues from the soul is naturally expressed through the senses, and this expression in turn influences the soul. Besides, divine worship is the concern not only of individuals but of human society as well; hence, it must be social, and it cannot be such unless there are external bonds and external manifestations in what concerns religion.⁴⁴

The encyclicals also insist time after time upon the internal element as the most important which should, as it were, inform the exterior performance of the sacred ritual and, in turn, be nourished by it. "For we must always live in Christ and give ourselves to him, so that in him and through him, the Heavenly Father may be duly glorified. But the Sacred Liturgy requires that these two elements be intimately linked together. This recommendation the Sacred Liturgy itself does not fail to repeat again and again whenever it prescribes an exterior act of worship."⁴⁵

Indeed, the reason why no private individual has any authority to regulate the exterior customs, laws, or rubrics of public worship lies in the circumstance that "they are most closely connected with Church discipline and with the order, unity, and concord of the Mystical Body, and frequently with the integrity of the Catholic faith itself."⁴⁶

The Sovereign Pontiff issues a stern reminder that "the true and genuine notion and understanding of the Sacred Liturgy" are distorted by those "who judge it to be only an external and sensible

⁴⁴ "Finally [exterior worship] especially reveals the unity of the Mystical Body and sets it forth in its own proper light, increases its holy zeal, fortifies its energy and intensifies its activity day-by-day. For though the ceremonies themselves contain no perfection or sanctity of their own right, they are still the outward acts of religion by which, as by signals, the soul is aroused to the veneration of sacred realities, the mind is raised to higher things. They foster piety, enkindle charity, increase faith, and strengthen devotion. They provide instruction for the simple, adorn divine worship, and preserve religion" (*Med Dei* 530 f.).

⁴⁵ *Ibid.*, 531; cfr. *ibid.*, 556, 584–87.

⁴⁶ *Ibid.*, 544; cfr. CIC cc. 1257, 818; *ConsCN*, C: 401 (p. 166); *Epitome*, no. 365; *Mus.sac* no. 94.

part of the worship of God or an ornamental appendage of ceremonies."⁴⁷ It is not less a mistake, he continues, to regard it simply "as a summary of laws and prescriptions which the ecclesiastical hierarchy imposes for the orderly conduct of the rites."⁴⁸ Briefly summarizing the whole matter, the pope lays down the principle that "the internal movements of our soul should so accompany the external elements, that we make those same sentiments our own and by them are lifted up to heaven, adoring the Holy Trinity and offering to It due thanks and praise."⁴⁹ By them, finally, "our souls should be made like to the High Priest of the New Testament."⁵⁰

9. Contribution of the Sacred Liturgy to the Spiritual Life

But what are those *habits, sentiments, and interior movements* which the liturgical life should bring forth in our soul?

Whenever we reverently assume a share in a liturgical function, it is inevitable that "the faith of each one will be readier to operate through charity, piety will thrive and gain in fervor, and all will devote themselves to promoting the glory of God and, ardently desiring to become more closely assimilated to Jesus Christ in his grievous suffering, will offer themselves as a spiritual victim with and through the High Priest of the New Testament."⁵¹ For all the elements of the Liturgy tend to this, "that our souls may reproduce the image of our divine Redeemer through the mystery of the Cross . . . to give greater glory to the Eternal Father."⁵² The Sovereign Pontiff urges the faithful "not to forget to offer themselves, their anxieties and sorrows, trials, misfortunes, and needs in union with their

The encyclical Mediator Dei clearly teaches that there is no opposition between the so-called objective piety and subjective or private piety.

⁴⁷ *Med Dei* 532.

⁴⁸ *Ibid.*, 532.

⁴⁹ *Ibid.*, 574.

⁵⁰ *Ibid.*, 560.

⁵¹ *Ibid.*, 558.

⁵² *Ibid.*, 559.

divine crucified Head."⁵³ This true and interior union of all Christians with our Lord requires the same, "that they reproduce in their own souls the same dispositions which our divine Redeemer conceived in his soul when he made himself a Sacrifice, by offering a humble surrender of mind and by rendering adoration, honor, praise, and thanksgiving to the supreme majesty of God." It further requires that the faithful deny themselves according to the precepts of the Gospel, that they cultivate penance and detest and expiate the sins they have committed.⁵⁴

It would be superfluous to cite chapter and verse from our Constitutions and the Spiritual Exercises to show how we find the essence of their life and practice summarized in these statements. Our Society, then, because of the special gifts granted to it by divine Providence, seems to be especially called to cooperate effectively in arousing these interior sentiments of liturgical life in her own members and in the faithful, and in promoting that liturgical life in the Church which fully satisfies her desires and will.

10. Private Piety and the Sacred Liturgy

But it seems to me that I hear some saying, "What about private piety, which, it would seem, is not easily coupled with this liturgical piety?" Grave difficulties have been raised in recent decades against what is called the *liturgical movement* by some who were concerned about the true interior life, the soul of all piety. Not a few discussions and controversies would have been avoided if on occasion more moderate

Genuine piety . . . needs meditation and spiritual exercises in order to be nurtured and aroused, and to flourish and prompt us to lead a more perfect life.

judgments had been advanced about mental prayer, the examination of conscience, spiritual exercises, and many of the forms of popular Christian piety. Opinions belittling devotions that are not strictly liturgical may be rightly countered not only by the example and

⁵³ Ibid., 560.

⁵⁴ Ibid., 552, 553.

teaching of our divine Master,⁵⁵ but also by the very clearly expressed mind of the Church concerning the Sacred Liturgy. The encyclical *Mediator Dei* clearly teaches that there is no opposition between the so-called *objective* piety and *subjective* or private piety. The sacraments and the Holy Eucharist have objective value "which really causes our souls to share the divine life of Jesus Christ. Hence they possess this effectiveness, not from any power of ours, but from that divine energy which joins the piety of the members to that of the Head, making it, in some sense, the activity of the whole community. From these closely reasoned arguments some conclude that all piety must be centered in the mystery of the Mystical Body of Christ with no regard for what they call the personal or subjective. As a result, they think that all religious exercises not directly connected with the Sacred Liturgy and performed apart from public worship are to be disregarded.

"Though the principles proposed above are excellent, the conclusions drawn from them about the two sorts of piety are, as everyone can see, altogether fallacious, insidious, and extremely harmful.

"We must, of course, hold that the sacraments and the Sacrifice of the Altar have within themselves an inner power, since they are the acts of Christ himself which transmit and diffuse the grace of the divine Head through the members of the Mystical Body; but for them to produce their proper effect, it is absolutely necessary that the soul be properly disposed. . . . It is therefore to be strongly asserted that the work of Redemption, which is in itself something that does not depend on our will, requires an interior effort of the soul for us to be able to reach eternal salvation."⁵⁶

The pope teaches that genuine piety, which the Angelic Doctor calls "*devotio*" and which is the principal act of the virtue of religion, needs meditation and spiritual exercises in order to be nurtured and aroused, and to flourish and prompt us to lead a more perfect life.⁵⁷

He then goes on to say: "Hence in the spiritual life there can be no opposition or repugnance between the divine action that

⁵⁵ See Matt. 10:1–11; 14:23, 16:36–46; Mark 1:35; Luke 6:12, 6:6.

⁵⁶ *Med Dei* 533 f.

⁵⁷ *Ibid.*, 534.

pours forth grace into souls to perpetuate our Redemption, and the strenuous cooperation of man . . . nor between the efficaciousness of the external sacramental rite working *ex opere operato*, and the meritorious action of the minister or recipient, which act we call the *opus operantis*. Nor is there any opposition between public supplications and private prayers, nor between morality and the contemplation of higher things, nor between the ascetical life and liturgical piety."⁵⁸ For this reason the Church seriously insists that all priests, clerics, and religious should apply themselves at stated times to meditation, examination of conscience, and other exercises of piety, seeing that they are specially designated to perform liturgical acts.⁵⁹ Later, when treating of the pastoral care of the faithful in general, the pope indicates the same: that many kinds of exercises which are not strictly liturgical lead the faithful to take part in public sacred functions with more abundant fruit and offset the danger "that the liturgical prayers may deteriorate into empty ritual."⁶⁰ He says, too, that these exercises—examination of conscience, devotions in honor of the Blessed Sacrament or of the Blessed Virgin, frequent confession, and devotional exercises in honor of the Sacred Heart—are very useful and even necessary "for instilling true piety into souls and for fashioning them in sanctity of life, so that they may draw more efficacious benefits from the Sacred Liturgy. These pious exercises are not to be refashioned to make them into liturgical rites; rather they are to be imbued with the spirit of the Liturgy."⁶¹

In brief, private piety will not only help to extend public worship, which in turn will redound to the good of the whole body of the Church, but it is also truly necessary, so that both the Sacrifice and the Sacrament of the Altar may effectively operate in souls. For participation in the Holy Sacrifice and the sacraments, if bereft of meditation and pious exercises, languishes, just as private piety becomes empty when the Sacrifice of the Altar and the sacraments are omitted. It is not through the method of prayer, whether liturgical or private, that the soul is united to God, but by becoming holier, by offering greater love to Him.

⁵⁸ *Ibid.*, 537.

⁵⁹ *Ibid.*

⁶⁰ *Ibid.*, 584.

⁶¹ See *Med Dei* 584–86.

Nor should it be overlooked that the same encyclical, while praising and confirming the Spiritual Exercises for their wonderful effectiveness when they are conducted according to the method and plan of St. Ignatius, adds that the proof of their spiritual fruitfulness is the effectiveness with which they make the worship of God daily better loved and more widespread, and the more intense desire by which the faithful are induced "to partake of the sacraments and treat everything holy with due reverence and honor." Recall too, the Supreme Pontiff's serious admonition that if these Exercises "present obstacles to the principles and norms of divine worship, or if they oppose or hinder them," it must certainly be concluded that "they are not being conducted with proper judgment and prudent zeal."⁶²

The Vicar of Christ on earth could hardly assert more clearly not only that there is no opposition between the liturgical life and the spirit of the Exercises of St. Ignatius but also that the correct method of conducting them is to be measured by the true liturgical spirit they arouse in souls. This anyone who keeps in view the purpose of the Liturgy will readily understand.

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11. The Liturgical Year

The Divine Office by its nature is connected with the practice of the Liturgy as distributed throughout the year. For it is based on the Eucharistic Sacrifice and the use of the sacraments, and belongs to the worship which the Church, united to Christ her Head, offers to the Divine Majesty, and it embraces the hours of the day, the weeks, and the whole cycle of the year, and reaches all phases and aspects of human life.⁶³ The more firmly the Society clings to its Institute, by which it is exempted from the recitation of the Office in choir, and desires to keep it intact, the more earnestly should it

⁶² Ibid., 586.

⁶³ Ibid., 572

strive to prevent the genuine social and public meaning of the Office from being weakened by private recitation. For "it is the prayer of the Mystical Body of Jesus Christ which is offered to God in the name of all Christians and on their behalf, when it is said by priests and other ministers of the Church and by members of religious communities deputed to this work by the ordinance of the Church herself."⁶⁴ We will increase the fruits derived from it both for ourselves and for the whole Church the more deeply we penetrate its meaning, especially in the Psalms, and the more worthily and devoutly we recite its several parts, and as far as possible so distribute it throughout the day as to remain closely and continually united to God.⁶⁵

The whole liturgical year is not only to be considered as a magnificent hymn of praise offered by the Church to the Heavenly Father through Jesus Christ, but it demands on our part "a diligent

and orderly study to know our Redeemer better and to praise him ever more and more, and a vigorous effort and tireless practice in imitating his mysteries."⁶⁶ The Sacred Liturgy places before us the whole Christ in all the conditions of his life: as the Word of the Eternal Father born of the Blessed Virgin Mary; as teaching us the truth; healing the sick and consoling the afflicted; as suffering and dying and rising triumphantly from the dead; as reigning in heavenly glo-

How can we ever stray from the true path of the spiritual life if we derive our spirituality from the primary sources from which our holy Father drew his: the Sacred Scriptures, the riches of the tradition of the Church, and the mysteries of the Redemption?

ry, sending us the Paraclete Spirit, and living forever in his Church. . . . Besides, it presents him to us, not only as a model to imitate, but as a Teacher to whom we must readily listen, as a shepherd whom we must follow, and as the author of our salvation, the source of our

⁶⁴ Ibid., 573.

⁶⁵ Ibid., 572–75.

⁶⁶ Ibid., 579.

sanctification, and the mystical Head whose members we are, sharing his life."⁶⁷

Therefore the liturgical year is "not a cold and lifeless representation of events that belong to the past, or a simple and bare recalling of a former age. Rather it is Christ himself still living in the Church and continuing the journey of immense mercy which he began in his mortal life, that men might know his mysteries and in a sense live by them. . . . These mysteries are ever present and active . . . since they are shining examples of Christian perfection and sources of divine grace . . . and endure in us in their effects. . . . When the Church offers us the mysteries of our Redeemer for contemplation, she earnestly begs in her prayers the supernatural gifts whereby her children may, through Christ's power, be most thoroughly imbued in the spirit of those mysteries. By his inspiration and power, we are able, through the cooperation of our wills, to receive vitality as do the branches from the tree and the members from the head. Thus we can gradually and laboriously transform ourselves into the mature measure of the fullness of Christ (Eph. 4:13)."⁶⁸ Do not these words of the Supreme Pontiff sketching the spirit, progress, and effects of the liturgical year seem to place before our eyes the sequence of the Spiritual Exercises, which may rightly be regarded as the seasons of the liturgical year reduced to the four

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"Weeks"? Through the four Weeks the exercitant travels with Christ exactly the same road from the Creation to the Incarnation and the Ascension, just as the Sacred Liturgy conducts us from Advent through the cycle of the Nativity and Infancy of Christ, the Public Life, the Passion and Easter, and finally to Pentecost. Indeed, just as is the case in the Liturgy for the whole Church, so for the exercitant in the Exercises, there is no other Way, Truth, and Life than Christ in his mysteries. With him who assumed our humanity to make us

⁶⁷ Ibid., 579–80.

⁶⁸ Ibid. 580 f.

partakers of his divinity, we must make the ascent of Calvary, that sharing his death we may also share his life and become his fellow citizens in heaven. Thus the Exercises, like an abbreviated liturgical year, lead us to the point where we mystically die and rise again together with Christ with the help of the same sacred signs, the mysteries, namely, which are the words and deeds of his earthly life, present and active within us through the faith of the Church. There is, then, no conflict between the liturgical life and our spiritual doctrine and ascetical life. More than that, for us, as for every member of the Church, the liturgical life is the basis of our life in Christ through participation in his mysteries. Indeed, it strengthens the vital bond by which our Society is bound to its Lord and King and to our Holy Mother the Church.

How can we ever stray from the true path of the spiritual life if we derive our spirituality from the primary sources from which our holy Father drew his: the Sacred Scriptures, the riches of the tradition of the Church, and the mysteries of the Redemption? If we cultivate a lively interior and exterior participation in the liturgical life, there will necessarily be a spontaneously increasing personal union and familiarity with Christ our Lord, which is, as it were, the hinge on which the spiritual life turns, and also the strongest impetus and aid to *apostolic activity*.

Sacred chant is an integral part of the Sacred Liturgy.

12. Apostolic Purpose of the Liturgy and of the Society

We are an apostolic order whose end is "not only to devote ourselves to the salvation and perfection of our own souls with divine grace, but with the same to strive earnestly for the salvation and perfection of our neighbor."⁶⁹ Now the good of the faithful is the principal reason at the base of liturgical renewals. Hence, far from holding aloof from them because of its apostolic character, the Society should, on the contrary, most energetically cooperate with them.

The mind of the Church is clear and has been repeatedly manifested: it is that "the worship which the Church, in union with

⁶⁹ "General Examen," 3 (p. 24).

her divine Head, renders to God is a most effective means of acquiring holiness,"⁷⁰ and that it is "an action . . . productive of holiness by which the Sacred Liturgy profitably directs the sons of adoption to their Heavenly Father."⁷¹ Again, that "liturgical activity by public worship, the sacraments, and the sacramentals, sanctifies the whole of life,"⁷² and that there is "an intimate relationship between Christian worship and the sanctification of the people."⁷³

In view of its apostolic end, the Society must most vigorously strive to bring it about that the faithful, especially those particularly committed to her care "may understand more clearly and esteem more highly the precious treasures contained in the Sacred Liturgy,"⁷⁴ the chief elements of which we have set forth above. Let us in no way allow ourselves to be surpassed by others laboring in the vineyard of the Lord in matters which regard a work so proper to the Society, namely, "to instruct the Christian people carefully about the treasures of piety contained in the Sacred Liturgy, by means of suitable sermons, and especially through periodic conferences and public lectures . . . and the like,"⁷⁵ as well as through the Spiritual Exercises of St. Ignatius illuminated and permeated by the liturgical life of the Church.

"The dignity and lofty purpose of Sacred Music consists in this, that its lovely melodies and splendor beautify and embellish the words of the priest who offers Mass and of the Christian people who praise the Most High God."

The liturgical apostolate understood and conducted according to the mind of the Church, far from being foreign to the apostolate proper to our Institute, will assure rich fruitfulness to our whole

⁷⁰ *Med Dei* 532.

⁷¹ *Ibid.*, 546.

⁷² *Ibid.*, 528.

⁷³ *Cfr. Div. cult* 34.

⁷⁴ *Med Dei* 494.

⁷⁵ *Ibid.*, 593.

apostolic labor, which can be no other than the apostolic labor of our Mother the Church herself, and will unite us more closely to Christ, our King and Leader.

IV. Sacred Music

13. Sacred Music and the Liturgy

The Sacred Liturgy cannot be discussed without speaking also of Sacred Music, for the two are very closely linked.

Sacred chant is an integral part of the Sacred Liturgy. In

The power to produce this effect is eminently found in the Gregorian chant, which has been used in the Church through the course of so many centuries and may be called, as it were, her patrimony.

addition, there are popular religious songs composed, for the most part, in the language of the people. Though these can sometimes be introduced into liturgical services and, by permission of the Holy See, into solemn Masses, they are usually used during pious exercises. "At Masses that are not celebrated solemnly, they can powerfully aid the faithful to assist at the Holy Sacrifice, not as mute and inactive spectators, but by

accompanying the sacred function mentally and vocally, and so joining their own piety to the prayers of the priest."⁷⁶

14. A Means for Divine Worship

"The dignity and lofty purpose of Sacred Music consists in this, that its lovely melodies and splendor beautify and embellish the words of the priest who offers Mass and of the Christian people who praise the Most High God. By its native strength and power, it lifts to God the minds of the faithful who are present and adds animation and fervor to the liturgical prayers of the Christian community, so that all the faithful may supplicate the Triune God more

⁷⁶ *Mus.sac.disc* 20; cfr. *Mus.sac* 19 and 21.

powerfully, more intensely, and more effectively."⁷⁷ In common with the Sacred Liturgy, it has a pastoral purpose; for "St. Pius X, in the rules promulgated in his *motu proprio* about the Gregorian chant and sacred music, had this end chiefly in view: to arouse and nurture the Christian spirit of the people."⁷⁸

15. Preeminence of the Gregorian Chant

The power to produce this effect is eminently found in the Gregorian chant, which has been used in the Church through the course of so many centuries and may be called, as it were, her patrimony. For it is the peculiar and principal chant of the church of Rome; hence, the Gregorian melodies are to be preferred in all liturgical services to all other kinds of sacred music, not only because they make the celebration of the sacred Mysteries more dignified and solemn but also because they contribute in the highest degree to the faith and piety of those present.⁷⁹

16. Church Regulation about the Gregorian Chant

The prescriptions of the Church are clear and often repeated. If careful provision is to be made everywhere that all the faithful may learn the easier and more frequently used melodies of the Gregorian chant and know how to employ them in the sacred rites,⁸⁰ "great care is to be taken that those who are preparing for the reception of Holy Orders in seminaries and in missionary and religious houses of study are trained in the theory and practice of sacred music and of Gregorian chant by teachers who are skilled in these fields and who esteem the traditional customs and teachings and are entirely obedient to the precepts and norms of the Holy See."⁸¹ More precisely, "In seminaries and other houses of study, let there be a brief but frequent, almost daily, lesson or practice in Gregorian chant and sacred music. If this is conducted in the spirit

⁷⁷ *Mus.sac.disc* 12.

⁷⁸ *Div.cult* 35.

⁷⁹ See *Mus.sac.disc* 15; *Mus.sac* no. 16; *MedDei* 589.

⁸⁰ *Mus.sac.disc* 16; *Mus.sac* no. 25–b.

⁸¹ *Mus.sac.disc* p. 23; See "Tra le sollecitudini"; *Div.cult* II et V; CIC c. 1364, 1°, 2°; c. 1365, para. 2; *Mus.sac* no. 109; *Rat. Stud.* no. 267, para. 2.

of the liturgy, it will be comforting rather than burdensome to the minds of the students."⁸²

17. Preeminence of the Solemn Mass

"The nobler form of the Eucharistic celebration is found in the Solemn Mass, in which the combined solemnity of ceremonies, ministers, and sacred music discloses the magnificence of the divine mysteries and leads the minds of those present to a devout contemplation of those mysteries. Effort should, therefore, be made that the faithful cultivate this form of celebration with due appreciation and by suitable participation therein."⁸³ "High Mass, too, is to be highly esteemed; for, though it lacks the sacred ministers and the full splendor of the ceremonies, it is enriched with the beauty of chant and sacred music."⁸⁴

V. Conclusion

18. Faithful Adherence to the Mind of the Church

Certainly, the encyclicals of the Supreme Pontiffs and the other instructions of the Holy See, when insisting upon the common external forms of the Sacred Liturgy, do not at all aim at leading the clergy and people of the Latin rites to usages which are properly monastic. Nor are we adopting any monastic usage when we imbue ourselves with the spirit of the Sacred Liturgy and take part in its truly ecclesiastical forms, if we do so with the proper discretion that St. Ignatius always recommends. We are simply adopting a Catholic usage.

Now, if all the faithful are admonished not easily to reject the directions of the Sacred Liturgy, but rather—unless there be some reasonable hindrance—"to do everything whereby the unity of the Mystical Body may be more clearly manifest at the altar,"⁸⁵ what, I ask, should the sons of St. Ignatius do, who always sought in the

⁸² *Div.cult* 37.

⁸³ *Mus.sac* no. 24.

⁸⁴ *Ibid.*, no. 26.

⁸⁵ *MedDei* 586.

hierarchical Church the ultimate guidance and the seat of activity of the Holy Spirit?

May God grant that with one mind and one heart we may live the life of the Sacred Liturgy and take part in it everywhere accord-

May God grant that with one mind and one heart we may live the life of the Sacred Liturgy and take part in it everywhere according to practical norms, manifesting our submissiveness to our Holy Mother the Church in the spirit of St. Ignatius.

ing to practical norms, manifesting our submissiveness to our Holy Mother the Church in the spirit of St. Ignatius; for he summarized his own conviction and his love of the hierarchical Church—the same that he entrusted to our cultivation in the Spiritual Exercises—in these words addressed to the emperor of Ethiopia: “To be united to the Mystical Body of the Catholic Church which is vivified and guided by the Holy Spirit should be considered—as it truly is—a rare and singular benefit. For in very

truth it is the same Spirit who teaches her and inspires her with all truth.”⁸⁶

ORDINANCE

I. Introduction

1. Need of Knowledge, Appreciation, and Practice of the Sacred Liturgy

The following ordinance has the same purpose for the Society and its ministries as the one that the instruction of the Sacred Congregation of Rites upon which it is based has for the whole clergy and people of the Latin Church: to reduce to practice in a uniform and effective way the principal papal documents, especially the remarkable encyclical *Mediator Dei*. It has in view particularly,

⁸⁶ *Sancti Ignatii de Loyola Societatis Iesu fundatoris epistolæ et instructiones*, 12 vols., vols. 22, 26, 28, 29, 31, 34, 36, 37, 38, 40, and 31 of MHSI (Madrid, 1903–11; reprinted 1964–68), 8:473.

though not exclusively, our houses of formation; for in them our young men are so to be trained that they will afterwards be able to train the boys in our high schools, the students in our colleges and universities, seminarians, and the faithful of all conditions, both at home and in foreign missions, in accord with the present-day thinking of the Church.

It is certain that the sons of the Society will not be able to carry out the obligatory precepts and the earnest wishes of the Church regarding an intelligent and active participation in the Sacred Liturgy unless they are themselves thoroughly acquainted with the excellence and effects of the Liturgy. "Whatever touches upon external religious worship is assuredly important: above all it is necessary to live the liturgical life."⁸⁷

2. Consequent Need of Formation and Training

This purpose will not be attained unless our scholastics and coadjutor brothers are familiarized with the Sacred Liturgy from the time of their novitiate and have by long experience become accustomed to combine with external rites that interior mentality which cannot be acquired through scanty abstract instruction, but only through meditation, constant use, and almost daily practice. Hence, the ordinance begins with the means to be used in imparting this training.

Therefore all, each according to his office, especially rectors, spiritual fathers, and prefects of studies, and the scholastics themselves, should apply to themselves the words of Pope Pius XII: "Make

"Make careful provision that the young clerical student, while being taught ascetical and dogmatic and pastoral theology and canon law, may be trained in harmony with these studies to understand the sacred ceremonies, to appreciate their majesty and beauty, and to learn the rubrics with care."

careful provision that the young clerical student, while being taught ascetical and dogmatic and pastoral theology and canon law, may be trained in harmony with these studies to understand the sacred

⁸⁷ *Med Dei* 591.

ceremonies, to appreciate their majesty and beauty, and to learn the rubrics with care. This should be done not only for cultural reasons and not merely to enable the student some day to perform the religious rites correctly and with the seemliness and dignity befitting the sacred functions, but especially also to make sure that he is brought up in the closest bond of union with Christ the Priest so as to become a holy dispenser of holiness."⁸⁸

3. Note on the Oriental Rites

Though the concrete prescriptions embodied in the instruction of the Sacred Congregation of Rites have force only with respect to the Latin Rite, their spirit should be common to all rites. Hence, pains should be taken that in all rites, preserving intact their own rubrics and other laws, clergy and people and even the young who are being educated in non-Catholic schools understand, esteem, and devoutly follow the whole Liturgy whose services they ordinarily attend. For this reason certain general norms are added even for the Oriental rites.

Though prudent account should be taken of the progress already being made in various localities, this ordinance is not proposed as something to be observed at the pleasure of each superior, but has everywhere preceptive force; and it shall be incumbent upon provincials to give to Father General an account of its execution in their reports on the visitations of houses. They should not be surprised that in some places they will have to correct established customs and to remedy long-standing and even perpetual omissions. None of the prescriptions of this ordinance are to be called *impossible* since in some places in the Society almost all of them have been observed with excellent results. The *adaptation* of provinces to liturgical progress has varied widely. There are places where Ours have put on the mind of the Church in an exemplary manner. We must imitate them, to be true sons of that Mother who is inspired by the Holy Spirit.

John Baptist Janssens

General of the Society of Jesus

Rome, December 25, 1959

The Feast of the Nativity of Our Lord Jesus Christ

⁸⁸ Ibid., 591 f.

Summary of the Rest of the Ordinance

by Lawrence F. Madden, S.J.

The rest of the ordinance concerns the training of Jesuits in the liturgy, in liturgical music, and the proper ways to employ the liturgy in our apostolate. It contains specific directives for Jesuits in houses of formation and in houses of study and details what specific aspects of the Liturgy should be taught to young Jesuits in the various stages of their formation. It also specifies the levels of participation in the Eucharist to be encouraged, depending on the degree of solemnity of the feast that is celebrated.

Then follow directives for our colleges and seminaries for externs, where all are to be instructed in the Liturgy and in singing Gregorian chant. Specific directions are given to foster the students' ability to enter into full participation in the Eucharist. Then there are directives for our churches, whether parish or non-territorial. Everything should be done to open the riches of the Liturgy to the faithful. On Sundays and feast days the principal Mass should be sung and in other Masses both the Gospel and Epistle should be read in the vernacular. Boys choirs are highly recommended for all our churches; and if organists and choir masters cannot contribute their services, they should be paid a just salary for them.

Jesuits in the foreign missions are instructed to adapt native music to sacred use where possible and to respect the religious sensibilities of the people.

Finally, Jesuits of Oriental rites are to apply the principles of the liturgical renewal with due regard for the diversity of rites and the characteristics of each. The general encourages those capable of doing so to devote themselves to the study of the Oriental liturgies.

Questions for Community Discussion

The following sets of questions are best discussed in small groups. The first set has reference to Father Janssens's document and requires no special introduction by the leader. The second set is designed to guide a reflection on our experience of a Jesuit community liturgy. The leader should ask the members of the group to take a few moments to reflect on an experience they have had of a particular Jesuit community liturgy. When all are ready, the leader proceeds with the questions.

Set 1

1. What points in the letter seem to be the most important?
2. The general writes about the complementarity of liturgical spirituality and Ignatian spirituality. How have you experienced that?
3. It has been said that any Christian community worthy of the name must pray together regularly. Does your Jesuit community pray together with sufficient frequency?
4. In your opinion, has the general's call for serious liturgical formation and training been answered effectively?
5. Does Father General's letter call for any decision on your part? On the community's part?

Set 2

1. What was your external and internal experience of the liturgy? What did you see, feel, touch?
2. What did it mean to you?
3. What did the experience reveal to you about God? Church? Self?
4. What doctrines and beliefs are involved in this experience?
5. What does the Church's teaching on the liturgy say related to your experience?
6. Bring the Tradition into dialog with your experience and understanding.
7. Are your views changed? Are any decisions to be made as a result of this reflection and discussion?

LETTER TO THE EDITOR

Editor:

I just reread your introduction to *STUDIES* (34, no. 5 [November 2002]), and was moved by your appeal to respond.

On Monday, the last week of the liturgical year, I preached at the daily school Mass here at Loyola Blakefield. After weeks of being immersed in "the last things," I wondered if we might not be forgetting that the Resurrection has already happened and that, however strangely to our minds Holy Spirit (as Basil Pennington calls Her) works, She most certainly is at work in our world. I cited as my chief example the crumbling of the Soviet Empire and stated that the falling of the Eastern European dominoes in the late 1980s was "the most unexpected and marvelous series of events during my lifetime." I also referred to George Weigel's development of John Paul II's role in the fall of the Soviets.

Your words were, I thought, dark and pessimistic; and seen from one perspective, it's easy enough to view what's happening lately from that stance. We don't have the whole picture, however. We can't see, except perhaps in retrospect, how God's plan develops. Regarding what happened to Jesus, certainly John's attitude under the Cross on Good Friday was greatly changed by the time Easter Monday rolled around.

No doubt you have pondered, both when you read the Ring Trilogy and as you see the film reenactments, how dark and threatening the world appears to Frodo and his companions. *Per aspera ad astra*. There is no easy way to redemption. The journey is perilous and the cost tremendous. Look at the enormous treasure of goods and lives required to quash the Reich of a Thousand Years and the Imperial Sun of Nippon, replete with the death camps for Jews, the abominable treatment of our prisoners of war, and the hecatombs of slaughtered Chinese. (Iris Chang comes to mind here.)

Indeed, as you state, the present condition of the world gives added acerbity and cogency to the Two Standards and the Call of the King. Our King needs our help, yet on a level we cannot fully grasp, he is already victorious. What to make of that is something someone more skilled in the Exercises than I will have to wrestle with.

Thank you for your challenge and for your labor in providing us *STUDIES* (which I share with my lay colleagues here at Blakefield).

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